

FENRIR



'Journal of the Sinister'
Volume V, Issue One

FENRIR

'Journal of Satanism
and the Sinister'

Volume V, Issue One

Published by:
Vindex Press
P.O. Box 631194
Houston, TX 77263-1194
USA

© Vindex Press, 1998eh
Cover Artwork: The Magickian*, Christos Beest, ONA.

* A now replaced image from the Sinister Tarot.

Fenrir

Once the official external publication of the English Traditional Satanist Order, the Order of Nine Angles(ONA), 'Fenrir' has now taken a somewhat new face. In lieu of the ONA's return to coverision; Vindex Press has decided to continue 'Fenrir' as a publication of Satanism and the Sinister. The focus of 'Fenrir' has, however somewhat changed. Rather than exclusively focusing on Traditional Satanism as explicated by the ONA, 'Fenrir' will serve as a publication concerning a variety 'underground' organizations.

One fundamental difference that will surely be noticed between 'Fenrir' and other Satanic magazines is the focus of attention. As there are already quite a few professional and widely-distributed magazines covering the tenets and virtues of 'LaVeyan' Satanism, 'Fenrir' will retain its focus, at least for now, on the more 'hidden' traditions within the Left Handed Path*.

'Fenrir' is geared mainly toward those more involved and understood in the esoteric teachings of the Left Hand Path, Satanism, Darkside Paganism, Aeonics, Vampirism, and such like. Thus the material contained herein is essentially of an 'initiated' level.

Any organizations, or independent parties, who wish to submit their writings to appear in 'Fenrir', please do so to the following address. Anonymous submissions are accepted.

Fenrir
P.O. Box 631194
Houston, TX 77263-1194
U.S.A.

Email: fenrir@satanism.net

*This is not to suggest that 'Fenrir' has a bias, the editor of 'Fenrir' wishes only to not rehash already well circulated information, but rather new and useful information. Should further submissions come from more overt organizations, 'Fenrir' will give the same opportunity for publication within its pages.

o o o

The main purpose of 'Fenrir' is to make available to the general public certain esoteric teachings of the Left Hand Path. In the life-long quest for Insight that so expresses the Left Hand Path, it is important that readers seek to understand with an open mind the information that finds them. It is this willingness to view things from all sides of the spectrum, and make personal assessments after a relatively complete understanding is attained (or more importantly *experienced*), that truly separates the Individual from the easily influenced.

'Fenrir' exists as yet another avenue through which the Sinister can flow.

Vindex Press and the Internet Satanic Syndicate
<http://www.satanism.net/>

TABLE OF CONTENTS:

Fenrir, Volume IV, Issue One

CHACONNE

Christos Beest; ONA. 1998eh

SATANISM - A BRIEF GUIDE TO THE ART OF MAGICK

Christos Beest; ONA. Revised 1998eh

AN EXAMINATION OF SATANIC BLACK MAGIC

IN THE REALM OF GODS

Christos Beest; ONA. 1998eh

FUNDI

ONA. 1998eh

BAPHOMET - A NOTE ON THE NAME III

ONA

FURTHER SEPTENARY CORRESPONDANCES

ONA

TEACHINGS OF NARAYANA VAMPIRISM REVEALED WITHIN VAISNAVISM

Emperor Norduk; Tempel Azagthoth Principality of the Society of the Dark Sun.

THE SINISTER CREED

From the **Black Book of Satan I**, Conrad Robury.

CHACONNE

It had taken him many years of dreamcraft to locate the planet; long stretches of time seeking an answer to a question only intuitively felt. And now, through the power of Thought, Squilver stood upon the desert soil of yet another world.

But this world was very different to those others he and his ancestors had explored - those ancestors who, aeons ago, had left their green and blue home to spread outwards into the cosmos, as befitted a race of gods. That home now only existed in images and ageless legends.

Squilver knew that They would one day guide him to this place. The faith he carried within had been nurtured throughout the achingly long span of aeons by the shadowy and often misunderstood few who had waited, as They had waited, for the time to come full circle. Tradition spoke of those few guardians, and kept alive their names and deeds.

The old chants weaved patterns in his mind: *Nythra kthunae Atazoth ... Reryh, meril eildof feterit nye ...* And his soul sang the living songs of all those who had gone before him. Squilver, follower of the Seven-Fold Way, stood now as All Things - all histories; all creatures; all individuals. As he breathed, so did the planet: this primal realm, now more than just the dream which first inspired his species to yearn for the wide spaces beyond.

And the purple sand was blown around him and blown across the shells of the past, beneath a diamond shaped moon, of lizard-green.

He moved among geometric forms that were visible only to his inner eye and sensed their presence, though long silent, long neglected, still puncturing the dimensions. He rested beside one, and listened to the chanting wind.

Squilver took from a bag a humanoid skull, blackened with age. Legend related it as being the head of a follower of the Path, who lived upon and was buried in the earth of the green and blue homeland. His body had been removed from its secret place and re-buried on the first new world, when the seeding of the cosmos had begun. The head of this individual remained in the keeping of each Heir to the Tradition. Red hair was still matted to the jaw-line, and within the skull was lodged an equally aged crystal, shaped as a tetrahedron.

Squilver held the object and fixed his gaze on the horizon. Volcanic extrusions and screes of shattered rock brought to him an ancestral echo, and very briefly he saw, standing amongst the grey and white rocks, the phantasms of two humanoids of male and female appearance. Others clambered the rocks to stand by the couple, but the vision was soon obscured by the distant clouds of sand.

With one hand, Squilver held the skull, and with the other touched the unseen object by which

he stood. The object was a dodecahedron, and whilst ice-cold, began to thrill Squilver's flesh with the current of Life. And thus, he began to chant: *Otonen Satanas, faus rige cedar fising, Mach beoda ...*

As the chant swelled, he visualised the rotating, scything wheel under which his people had first spread out into the starry realms. He sensed his consciousness expand likewise into the cold depths as the chant took him over - as the crystal, as the unseen form, as the dust and rock and wind flowed with his voice, until there was only the surge of Life itself ...

And yet, the experience was tinged with something unsettling. Forces opposed to Squilver and his Way groaned and stirred and clawed their hatred in some far distant place. There was a momentary wavering of intent, as something within Squilver recognised the Forces as those long regarded as vanquished.

But it was of no matter now: the many invisible shapes that littered the landscape filled with green life which broke through to unfurl across and within the sand. The sound of water took over as the chant reached its completion.

His first task complete, Squilver let his instinct walk him through the crawling land, the growing light of the sky and the scent of rain mirroring his own inner awakening. The purpose of his individual life no longer slept as a promise, but was now embodied and living within every cell of his Being, within every cell of all the life forms that flourished around him - as it had always been intimated, by the legends and traditions of his people.

He was led to stand by an awakened stream that flowed down from high, rocky hills. The water of the stream was quietly fed from above by a pool shaded by gentle moorland slopes. Squilver sat amidst the young heather and looked out over a bay that opened out into a calm sea, the sparkling waters bearing distant islands.

On a far shore across the bay, stood a dwelling. To Squilver, it appeared breath-takingly ancient, the thrill of some older treasured time living before his eyes. It was a squat, white building, of stone, crowned with a long dark brown roof, possibly of grass or moss. A wooden door, rough and mis-shapen, barred the entrance while the windows, small cubes of darkness, intimated the emptiness within. Behind the dwelling, the rising slopes were cut with strips, presumably for the growing of crops.

Tears of ecstasy, of revelation, welled in his eyes as he gazed upon his future. In that dwelling, Squilver would reside for a season, and complete the tasks of a prospective Magus. On completion, the others would join him, and the long trek of Ages since Their banishing would truly be at an end.

And through Their joining, the legendary Nexion would become fully opened, heralding a new cycle of Aeons. No one would dare again seek to seal the rent ...

SATANISM - A BRIEF GUIDE TO THE ART OF MAGICK

One of the long-term aims of the Dark Tradition is to bring to consciousness *for the majority* the reality of the Force that is **Satan**. This 'dis-covering' will result in the upward evolutionary surge known as the 'New Aeon'.

A magickal Order, such as the ONA, is only one of several forms by which Satan is presented - and presented in the most undiluted of ways, without the obstruction of mortal fears. In one sense, all genuine sinister orders are an invocation to Satan: they constitute in themselves a magickal ritual, with each member understanding the conditions required if the long-term goal of the rite is to be attained. This magickal ritual, being founded upon the uncompromising principles of Nature, contains within it spontaneous or unknown factors which defy the imposition of abstract dogma. By this magickal ritual the unique creativity, the uniqueness of Being possessed by each Adept, is allowed to develop of itself.

But that uniqueness of Being is also the Will of the Cosmos itself, and thus certain types of individual creativity are Life made manifest during its course of Evolution - this is to say, in esoteric terms, that certain types of creativity presence the acausal. In essence, the creativity/magick that marks Adeptship is nurtured and expressed by individual *defiance* - the uniqueness of Being which is Satan.

Because genuine acts of magick presence the acausal, the relationship of magick with 'the world' can be said to be "wholistic": a relationship where the difference and diversity of Nature and 'forms' e

xist to enable the spirit (or Being) of the Cosmos to thrive and evolve - ultimately there is nothing which exists external to this continuous flow of Change; nothing which can be influenced or changed *in isolation*. A genuine Adept understands this, and begins to embody in their individual life, this most natural of esoteric paths: the way of *empathy*. As all genuine sinister magickians are quick to point out, this apprehension currently exists at odds with conventional esotericism. A well-quoted example is the qabalistic approach (as sickeningly influential today as ever) which involves the magickian - or more accurately 'sorcerer' - in viewing the forces of Nature as separate, often barbarous material to be dominated and manipulated for personal ends.

A highly evolved esoteric Order would not be characterised by this 'grimoire' approach, since such an approach lacks a binding purpose, a great and clear vision which would enable members to transcend the personal and become the organic whole of a true magickal order - an order which is the life of the Cosmos manifested in a conscious way, and pertinent to a particular moment in causal time. A profusion of this latter type of magickal Order would be one such result of the New Aeon made manifest.

In other words, what could be described as conventional occultism is that which is swayed by abstract theories over observation and intuition, whilst the genuine *Western Way* - for which read 'the Septenary System', Traditional Satanism, and so on - is concerned with what actually exists beyond limited personal forms. In real magick, there is an initial attempt to mimic the flow of natural forces, until an integration is achieved and with it, large-scale **Willed Change** - that is, conscious aeonic evolution. Via this process of magick - still the province of the select few (Satanists of course!) - the Cosmos can progress to its next stage of existence: to live consciously via its manifestations; to evolve from childhood to adult existence. This is the secret of **The Great Work**.

This path of genuine magick does not involve however the slavish following of some 'cosmic doctrine'/mandate, or any other such dogma. It involves the individual in freeing themselves from *all* influences in order to live, or become, the reality of the forces of Life itself. Thus the purpose of the Seven-Fold Way: to guide its Initiates towards the attainment of self-insight, where the 'personal' exists as a method to express the Cosmos, and not as a hinderence - through *projections* - of the apprehension of Life as a unified whole. The reality can only ever be experienced anew by each Initiate, since this apprehension of Life is a *way of Being*, and can only, as yet, be partially described by abstract methods. Thus each new Satanist - and genuine Satanic order - is a new manifestation of the living essence: thus there is Evolution.

A magickal order such as the ONA is not motivated by trends in contemporary thinking, although it may on occasion manipulate 'fashion' to provoke an appropriate outcome. All forms - from magickal systems, to 'Art,' to revolutionary political organisations (etc.) - have a finite life-span, but the criteria by which present-day Occultists judge forms as 'useful' or 'outmoded' is most usually influenced by temporal trends, by the *status quo*; little though this is consciously recognised.

One type of essential form so judged is the *archetype*. As discussed in Order MSS relating to *Aeonics*, the life-span of an archetype is not tied to 'linear time', or effected in any way by fleeting trends in society. At the very least, archetypes die when the civilisation to which they are bound dies - when a new aeon becomes manifest. Thus, they are subject to an aeonic/'alchemical' mode of time rather than the abstracted form by which we tend to live our personal lives, since 'time' is simply a measure of the change of *Cosmic* matter and energy.

But even on the cusp of a new aeon, an archetype may spawn offspring - or rather, it may continue to *change* according to its nature and particular mode of time. This occurs when the ethos of one aeon is continued and evolved into the next, as hopefully will occur during the transition from this present Western Aeon to the next 'Galactic' one.

In order to really understand such things as archetypes, one must attain through self-effort, the aforementioned liberation from all contemporary influences - and from those influences which lie *outside* temporal forms. Most who do not follow the Seven-Fold Way will not achieve those stages beyond 'individuation' because the present concept of 'liberated thinking' or occult understanding is still in itself *dictated by the influences that engineer this present society/culture*. With regard to implementing the practical, 'magickal' purpose of archetypes, personal 'like' or 'dislike' of one form or another does not necessarily validate or invalidate the reality of that form, and should not provide the basis for making a reasoned judgement of what is, or is not, of aeonic significance (this is particularly true of 'politics' ...).

In general, archetypes exert influence upon the unconscious, with mostly indirect results. However, Satan (or perhaps more accurately *Satanas*) is a *numinous symbol*, a living, Earth-based manifestation of the acausal. As such Satan is that force made conscious, and the gateway through which we as sentient Beings *become* the Will of the Cosmos.

Thus, Satan is the word, "image", vibration, chant and deed of Cosmic evolution itself. The 'magick' of Satan and the Dark Gods in general are for us the keys to that Evolution. How present (or past) cultures view Satan is not entirely relevant, and should not be seriously considered by those attempting to form a judgement. Again, the reality *has* to be experienced.

A Sinister organisation [and *Satanas* is the epitome of the Sinister] possesses that reality and

seeks to increase the Cosmic Tides via its works in the 'real world'.

Thus, the "chaos" trend of viewing all causal forms as merely means towards the 'Occult' attainment of some 'thing' is mistaken, because in this, a purely causal frame of reference - particularly in terms of 'time' - is used to judge that which actually possesses both causal *and* acausal components.

Not all forms by their causal nature express limited understanding of acausal forces. While some methods are practical tools by which the individual may attain various magickal levels (as in some **Insight Roles**), others *are* those forces made manifest in the causal world: that is, the form so created is not a nexion to channel or presence the essence - it is the very essence itself; the essence evolving as it must evolve in causal time and space. This is so because such manifestations possess the greatest capacity to presence the continuous flow of Change that is Life [and significantly, do not always conform to conventional 'Occult' expectations: they are viewed as 'exoteric']. That some forms may express things that are culturally understood as 'plebian', primitive, or "Old Aeon" is absolutely irrelevant to their capacity to cause aeonic Change. This discernment requires the *Satanic* qualities of insight, knowledge, intuition and reason.

For those unique individuals whose Destiny is tied to such a form, there is no living of that form while hiding the "esoteric reality", the esoteric wisdom - the occult aspect. There is no clever deceit, no skilled manipulation, because the form created is the reality, *is that esoteric wisdom made real and practical*. This is the domain of **Vindex**, that much misunderstood embodiment of creative Change. Vindex does not really need 'the Occult' in conventional terms, to presence, or access the numinous ideals that s/he represents. Such things, in this case, only obscure the essence of Change, of evolution - as they can often distance a person from the creative numen which can and does provoke such an evolution.

Because of the nature of human consciousness, we possess the capability to extend and create symbols and forms (such as language, or more simply sound) which could describe the essence itself. Not all abstract symbols [whether mathematical, magickal or other] need inherently and ultimately obscure the essence; and neither is it in their nature - or in the nature of any form for that matter - to presence the acausal by purely intellectual procedures. In this we need to understand and integrate with existing numinous symbols in order to spawn completely new forms - this initial confrontation and then synthesis of 'opposites' (in terms of the psyche) allows the necessary organic (and latent) relationship to develop between human life and symbols and other forms.

The majority are still swayed by archetypal forces conventionally described as "light" and "dark". That there exists a reality beyond such opposites does not mean that those opposites, *for the majority*, do not exist. They exist and exert influence until they are confronted and transcended. A magickal Order understands this, and thus seeks to guide its adherents towards the realms 'beyond opposites' via appropriate ordeals/Grade rituals - that is, via the fires of *experience*. That some (and they are very few) may attain this transcendence does not mean that such archetypes cease to exist for others, or that the realms beyond opposites are any more 'real'. Each realm, from those symbolised by Initiate to Magus, expresses a reality in the process of Evolution, and cannot be accurately comprehended in linear terms. In one practical sense, what is "good" and what is "evil" may be said to exist, since these are the concepts, at this point in time, by which a society views the world - by which life, for the majority, is still influenced. That the definition of moral absolutes may alter over the ages does not itself alter the essence by which they effect the process

of human living.

This bifurcation still exists because that is the nature of our species at present, as it has been for centuries, despite the many external changes that have occurred, and despite the intellectual musings of philosophers and occultists alike. This is unlikely to begin to change significantly until the emergence of the next aeon - some four hundred years from now. Thus a rite such as the genuine **Black Mass** still possesses real magickal purpose for individuals at a certain level of their development, as well as contributing to the necessary, broader aeonic changes. Such a rite accesses Nazarene/Magian energies and then re-directs them in a sinister way - and, as has been stated elsewhere in *ONA MSS*, the Satanist does not *believe* in the reality of "God", or the 'divinity' of the Nazarene, only that others so believe. Thus, there is still great relevance in promoting and practising a system of genuine "Black" magick which aims to counter the works of those who promote and practise magick of the "White" variety: in terms of the psyche of the West, a *cosmic battle* must still be played out if a synthesis is to be achieved by civilisation as a whole. In esoteric terms, this is to say that our civilisation has not as yet evolved to the stage of Adeptship. The goal of the Sinister Initiate is to aid this aeonic synthesis, and the methods by which they achieve this for *the majority* will differ in many instances from those which enabled this achievement for them as *individuals*.

In reality, both an esoteric Black and White Order *do* exist, but the form that is now conventionally understood as "evil" is instead the way that will allow the necessary transition to take place, and thus prevent the stagnation and decay that would result from the triumph of Magian forces [as presenced by the "White" Order]. In the most profound sense therefore, it is the Sinister Path that enshrines 'divinity', little though this would be understood by the majority - but such an understanding by the majority is neither relevant, desirable, nor possible at this time.

In this very real Cosmic battle, Satan does not feature as some Judaeo-Nazarene device to oppress 'the Folk', but as a numinous symbol for our civilisation, of all that defies the counter-evolutionary force of the Magian. What is rarely expressed, however, amidst the rabid cries for a *Ragnarok*, is that such counter-evolutionary forces are *part* of the process of Cosmic Change, *part of the Wyrd of Western civilisation*. For without such opposition there is no real evolution, no Triumph of the Will - and no *Life*. Thus to oppose such counter-evolutionary forces is to *positively* aid aeonic evolution and bring the intergration with Nature so often sought by those who follow an Occult way.

As practitioners of magick, we must have the understanding to allow those numinous symbols which presence - or 'order' - the wyrd of the aeon to which we are bound, to evolve unhindered according to their own mode of time; to flow with, and consciously *become* those forces, rather than aid counter-evolutionary powers by allowing limited personal ideas and projections to dominate.

Real practitioners of Aeonic magick do not *project* their own understanding onto the society of their time, as they do not seek in their practises to elevate the understanding of their contemporaries by willful self-expression. Changes in the collective psyche will take much longer than one lifetime, and will instead swell in waves, over Aeons. Thus, a genuine practitioner of Aeonic magick works with the raw materials and possibilities that characterise the society of their time: they do not work beyond practical boundaries. And in this, importantly, an Aeonic magickian is not swayed solely by the desire to witness the fruits of their understanding in their own personal

lifetime; they plan for centuries ahead, and embody in their Being the slowness of evolution, the Wisdom of Ages ...

For the Present, we exist in a society characterised by a 'supermarket' approach of choice and consumption, where individuals no longer create history, but look backwards and study, and romanticise - and distort. The realm of the Esoteric is no exception to this, and thus it is vital that we as Occultists, as creative individuals, cease to waste our time delving into the folk-tales and legends of past, dead cultures - this includes those of the Norse, Celtic, Saxon, and whatever else passes for conventional esoteric interest.

Because to derive esoteric inspiration from the dim and distant deeds of an archetype is an utter waste of the magickal opportunity that exists *now*, with the people who exist *now* and the potential that *they can embody in the future*. To create and perform rituals based on a dim and distant fireside tale - or employ the symbolism of a past communal life-style - is a counter-productive [in aeonic terms] *indulgence*. A 'culture' is, magickally, unimportant. What matters is civilisation - or more precisely, the living, evolving force that moves a civilisation forwards, and which is in itself embodied by that civilisation. In this, the creativity of an associated culture is only of relevance if it presences this living, moving force.

When we enter a place of enigmatic 'historical interest', such as an old settlement or stone circle, we do not need to psychically unravel - or seek to re-enact - the secrets of a past community: we who live now *are* those secrets, we *are* that enigma. We must only tap into the genius of our creativity and flow forwards, leaving the monuments, the ruins - the dead shells - where they belong. If there is a message locked within the unknown dolmen, it is this.

However, to use the form of an ancient or old archetype for the purpose of doing something with that archetype in the world is another matter. But this implies re-presenting such an archetype as the hero of a *new* mythos - a mythos entirely representational of the current aeonic phase, and by that token one which allows the next phase to be reached.

Thus, a *new* mythos would feature an established archetype committing great acts of nobility (and great acts of *terror*), the nature and form of which would inspire and liberate the 'modern masses'. The magick of the archetype would be in its living *now* in the real world, rather than having existed in some ethereal realm of the past; a past when the manifestation of Human life was, in many respects, very different to today. These differences lie in what is and what is not practically needed in order for the people of modern 'Western' society to feel inspired towards overcoming the problems, self-imposed and otherwise, of their day-to-day existence.

Thus, the deeds of this archetype could be a re-presentation of those acts committed by a real-life, modern day hero (such as a Satanist) - or the creation of a new legend, the practical basis of which has yet to occur, therefore inspiring individuals to bring it to life in the causal world ... The ways and methods of this powerful magickal technique are legion.

And so in this, and in other ONA writings, the practical meaning of Magick is explicated - all that is now required of sinister esoteric Orders and individuals is the *Will* to make the meaning a reality. Thus, in conclusion, the magickal aims of a genuine sinister organisation should be as follows:

- 1) To continue to maintain the existing Tradition by disseminating the various teachings and

methods [as published in MSS such as *Codex Saerus*, *Naos* and others].

2) To practically aid those 'exoteric' forms which will bring the New Aeon.

3) To extend the Tradition by creating *new* forms of the sinister. These would include Artistic [musick/images/writing]; 'Magickal' [new ceremonial/hermetic forms]; and practical, numinous ways of living [as in the creation of an esoteric rural community, or communities].

Though many will dismiss it because they do not have the courage to try, the Way of Satan remains, amidst the myriad of 'paths' the essence of the Great Work. *Experto credite*.

And when the works are complete, a Satanist disappears from sight - toward the next stage, leaving astonishment, disbelief and many questions in their wake. And then the failures begin their campaign, of distortion and lies. Just occasionally, they may hear our laughter.

(C. Beest. Revised: ONA 1998 eh)

o o o

AN EXAMINATION OF SATANIC BLACK MAGIC

Introduction

The aim of this dissertation is to focus upon some of the ritual magical aspects of modern Satanism without recourse to the sensationalism that is only too evident when Satanism is misunderstood. It is only when one steps aside from one's preconceptions and morality that Satanism can be understood in a clear and balanced light.

There has been in the past a tendency to approach Satanism with a deliberately ignorant misunderstanding, where Satanism is only, and definitively understood as being a cult phenomenon for the paedophile, sadist or teenage rebel. Yet throughout the history of Satanism, which has its roots in pre-christian cults, there has been a number of individuals who have sought, through a magical process of alchemy to change themselves through both ritualistic and non-ritualistic processes. These individuals have continually questioned that which is commonly accepted, as Magdalene Graham says in an article entitled 'Re-Defining Satanism.' (Dark Lily. 1989). 'We want to know. Those four words summarise the Satanic quest.'(1)

Yet again and again there arises the sensationalist articles in the press and the literary spheres promoting Satanism as a mindless cult of sex, drugs, murder and torture all practiced hedonistically for the sole pleasure or ego-gratification of the Satanists. In an attempt to redress the imbalance I have therefore focused upon five different areas that are particularly relevant within the context of Satanism as a whole. These areas are also most relevant when attempting to counter the false claims made by both the media and the church concerning the activity of Satanists and it is the media and the church that, according to Satanic adherents, hold the masses in a strangle-

hold of repressive and unnatural morality and slave-like consciousness.

Satanism is therefore suggested to offer freedom, true freedom of thought, rather than artificial freedoms that are offered by political or religious systems. Satanism deals with the here and now, with reality as it is. Satanism accepts the inequality of people, of sexes and of races. It accepts the necessity of disease, famine and death. Take away such things and mankind creates a dangerous imbalance in nature and it is in nature that Satanism is firmly grounded.

However, in order to return to a natural way of living, certain practices are deemed useful in order to free the individuals contaminated psyche from the education of a society and civilization racked with guilt, repression and taboo. One may ask whether society in the latter half of the twentieth century is really as oppressive as the Satanist makes out. In answer to this the Satanist may cite many examples of political policy that encroach upon individual liberty. The predominance in equal rights - for sex and race - practically forced upon the inhabitants of western society. The continual repression and taboo concerning minority sexual groups, be they for example sado-masochistic, transvestite or homosexual. The forbidding of an individuals right to kill in self defence and the maintenance of the laws against euthanasia are all examples of the (generally unconscious) influence of society upon the individual. It is for these reasons and many more besides that the Satanist seeks to find liberation by utilising ritual procedures which also, if effective enough, release large amounts of psychical energy which can then be directed towards specific goals be they external or internal of the practitioner.

Magic in this context is defined in two ways, largely dependant upon the way the word is spelt. Traditionally magic has been spelt 'magic', the definition of which is generally understood to mean causing changes in the world or the individual's consciousness in accordance with the individuals will using psychical or occult forces. The second spelling of magic adds a 'k' to the end of the word, thus 'magick.' This spelling dates back to the writings of Aleister Crowley's system of magick - itself based upon older qabalistic and eastern magical traditions. Crowley added the letter 'k' in order to differentiate between his own brand of sex magick and other non-sexual forms of magic. In this essay I have however used both forms of the word, in relation to how the relevant Satanic group spells the word.

Initiation

During the 13th century a secret religious society known as the Luciferans was discovered operating in Germany. The Luciferans believed that Lucifer had been wrongly cast out of heaven but that one day he and his worshippers would resume their rightful place in heaven. During the investigation that ensued, the Roman church also discovered an initiation ritual which some of the Luciferians confessed to under the threat of death. According to their confessions the new initiate was required to kiss the behind of a toad, after which he was approached by 'a man with black eyes who was pale, emaciated and icy cold.'⁽²⁾ The man, most likely representing the devil himself, was kissed by the initiate who then instantaneously lost his Catholic faith. After this a feast was held and 'a large black cat appeared, emerging from a statue which was always present.'⁽³⁾ Again the members present would kiss the cats behind and then the ritual was concluded with an orgy.

Some of the more sensationalist accounts of Satanic Initiations have added to the early Satanic tradition mentioned above as also including the ritual slaughter of a virgin, usually female, or of a baby or young child and the drinking of a concoction of urine, sperm and/or vaginal fluid and blood whilst the participants blasphemed against God and Jesus Christ. From a moral perspective there is little, or often, no attempt to apologise for such cases from any Satanic quarter. Here one comes across the Satanic morality, or amorality where what is traditionally accepted by society is not by Satanism. It is by going against the accepted norm that the Satanist finds the freedom within, by going to extremes of emotion, thought and action the Satanist can find a balance between them, one that is based, not on rhetoric, but on both personal experience and premeditated action. So whilst society has attempted to imbue its members with moral constraints which are often portrayed as being permanent and absolute, Satanists see themselves as tending towards a more honest approach, developed from conscious experience, where morality is considered as being both temporal and relative. It is obvious from this perspective that Satanic morality is both offensive and dangerous and here then lies another barrier for the Satanic Initiate, for he or she must face and question his or her own morality.

The concept of initiation originates in a non-Satanic religious source where initiation is held to be a symbolic transition from one stage to another. The differences occur in the use of symbolism and of diets. Thus in some examples of a Satanic initiation the neophyte may undergo a ritual coupling with a Temple Priest or Priestess. This coupling is a symbolic union of Satan and his bride Baphomet. Thus if the neophyte is female, then a Priest, representing Satan will couple with her, or if the neophyte is male a Priestess, representing Baphomet, will couple with him. The obvious exception is if the neophyte is gay and then he or she must seek out a relevant Sapphic or Uranian Temple. The individual to be initiated may also undergo tests - both during and previous to the initiation ritual - and may be subjected to both humiliation and pain. Humiliation may take the form of being stripped naked and bound before the Temple into which the neophyte is seeking initiation. The symbology here is of a stripping of personality, wherein the individual is no longer protected by his or her personality as symbolised by his or her clothing and is instead bared to all devoid of any societal position or power that he or she may have. Adding to this feeling of nakedness, which is enhanced by the unfamiliarity of the Temple and its members, the neophyte may also be subjected to a ritual scourging representative of the neophytes worthlessness, uncleanness and weakness.

The necessary prerequisite to undergo such a Satanic initiation begins simply with the feeling 'that there is more to life than the normal round of work and pleasure.'⁽⁴⁾ It is from this perspective that the individual may seek and join a Satanic Temple or Tradition, yet this will usually only occur if the individual is to some extent free from the manipulations of society and its adherent morality as mentioned earlier. Once the ritual initiation has been completed there then begins a process of psychological change. To a large extent this change is simply a development of conscious awareness of one's actions, thoughts and feelings. The individual, having successfully passed through the first stage of initiation, as symbolised by the initiation ritual, must then undergo such further development and it is this development that is reflective of a true initiation, not simply Satanic but of any religious, occult or mystical path. It is therefore unfortunate that great em-

phasis is placed upon the external form of initiation together with the exaggerated interpretations of blasphemy, sacrifice and sexual depravity whilst little emphasis is placed upon an understanding of the internal form of initiation.

This internal initiation has also been likened to the process of rebirth. Yet this rebirth is an internal one, which is not simply reduceable to a change of mind but also involves the development of the astral body and, dependant upon which tradition the initiate belongs to, later on of the mental and divine bodies. With some ritual initiations, if they are powerful enough, the astral body of the neophyte may become so strong that the individual will have a spontaneous out of body experience. Yet in order for the astral body(5) to be fully developed a long process of inner work must begin and this may take the form of self study. Here the premise Know Thyself is of the utmost importance where the initiate studies his or her reactions to all his or her experiences. Thus he/she will slowly become aware of patterns of thought or emotion that he/she follows during a specific event, or events. This conscious awareness establishes that the individual usually reacts in a set way to set occurrences. By being aware of this the individual is then advised to cease reacting and thereby begin to control his or her psychological processes.

Whilst this method is most notably advanced by the Society of Dark Lily, there are a number of Satanic groups that also promote the idea of conscious awareness, which is eventually followed by conscious control of one's actions. Another interesting concept that is connected to the role of the initiate is that the individual, once initiation is complete has become a part of a larger timeless tradition. This concept is mainly found in Traditional Satanic groups such as the Order of Nine Angles. Initiation, whilst essentially being individual, that is, focusing upon the individuality of the new initiate which will therefore determine specific events that he or she may undergo, means that the individual will, by virtue of his or her initiation, add to the larger Sinister Tradition of which he/she is now a member. Examples of this role are found in the development of new ways to manifest the sinister energy of the Tradition. Art, music, philosophy, politics and literature are all examples of this creative expression that the new initiate is eventually expected to develop further, a development that should essentially imbue within the creation the energy of the Dark Gods themselves.

The Black Mass

The most infamous Satanic ritual is the rite known as the Black Mass. The development of the Black Mass is not, as some authors have understood it, a recent development, but one that has occurred over a period of 1200 years and its origin, far from lying in an established Satanic tradition, lies within the rituals and ceremonies of the early Christian church.

The Mass of the Dead is considered by some(6) to be the originator of the Black Mass and, although considerably different from the modern versions of the Black Mass, it's sole function was to procure the death of a person. This variation of the early Christian Mass was performed by a Christian priest accompanied by a female server, with whom he had copulated prior to the ritual. The Mass took place in a disused church, water from a well in which an unbaptized child had drowned replaced wine and a black triangular host was duly consecrated.

The progression from the Mass of the Dead into the modern Black Mass took a new turn when it was linked to the medieval witches sabbath. Accordingly the inclusion of a horned figure who presided over the ceremony and who came to be associated with the Hebraic scape-goat came to be one of the central aspects of the Black Mass. The orgy was also then included, something that was most likely derived from the rites of the Bacchanalia or Dionysiac cults of ancient Rome and Greece, of which shall be spoken presently.

In his book *The Black Arts* (Pan Books Ltd. 1967.), Richard Cavendish outlines the proceedings of the witches sabbath. Commencing with the witches paying homage to the Devil. The witches would light a fire whilst the Devil was seated upon a throne in the form of either a goat, representing Satan himself, or a dog, which may have been connected with the dark Goddess - the dog being one of the sacred animals of Hekate - rather than with Satan himself. The witches would then approach and adore the Devil, though their approach would be in a manner foreign to normal men, such as walking crab-like or with their backs turned to him. After this 'came the offering of the candles to the Devil and the obscene kiss.'⁽⁷⁾ where the witch kisses the Devils behind. Following the obscene kiss, initiation, baptism or marriage would occur followed by the feast and the orgy which concluded the witches sabbath.

The inclusion of a feast and an orgy at the end of the witches sabbath is very much reminiscent of the Bacchanalia that existed during the times of the Roman empire. The Bacchanalia was originally a secret sorority that eventually initiated men into its cult. Its members, who were said to indulge licentiously in their passions, were also alleged to have been responsible for a number of deaths, performed in secret caves, and defilements of its male members who refused to take the oath of the cult or to commit specific vices. When the cult was finally repressed by the authorities there was estimated to be some 7000 men and women who were members, many of whom were arrested and imprisoned whilst their meeting places were destroyed and the Bacchanalia were prohibited throughout Rome. The similarity between the Bacchanalia, the witches sabbath and the Black Mass are therefore fairly evident.

In modern times there are numerous versions of this ritual used by different Satanic groups. The Black Mass contained within the Church of Satan's 'The Satanic Rituals' (Avon Books. 1972) is based upon a combination of the rite used by the Societe de Luciferiens, a French Satanic society that operated in the 19th and early 20th centuries, and the fictional work of J.K. Huysmans entitled *La Bas*. Explained as a psychodrama that elevates the 'concepts of Satanism to a noble and rational degree,'⁽⁸⁾ the Black Mass is considered to free the individual from the constraints that have been acquired - both consciously and unconsciously - from past indoctrination and stigma. The actual ritual as laid out in the *Satanic Rituals* consists of a priest, who acts as the main celebrant, accompanied by two assistants, being referred to as the deacon and the subdeacon respectively, a nun adorned in habit and wimple and a naked female who serves as the altar and a congregation. The ritual begins with an invocation to the Prince of Darkness and his host of demons, followed by a renunciation of past allegiances and a dedication to Satan-Lucifer. The ritual progresses through the Satanic Offertory, Canon and consecration of the host. The Mass is completed with the recital of the fifth Enochian Key and the Repudiation and Denunciation, whereby the power and divinity of Christ is denied and the power of Satan is invoked to cause vengeance

to Christ and his host of angels. After this has been said the rite is concluded with the wafer which, having been consecrated by insertion into the vagina of the female altar, is then cast to the floor and trodden upon. The participants drink from the chalice and the ritual is then officially declared completed.

The Order of Nine Angles offer a similar though different tradition concerning the Black Mass. Whilst in the Church of Satan's Black Mass, the naked female takes the place of the altar, the Black Mass of the Order of Nine Angles stipulates that it is a naked male who serves as the altar. Three further participants and a congregation complete the number of celebrants. As opposed to the accepted understanding of a Black Mass where the participants are all adorned in black robes, the three leading participants wear white (Priestess), scarlet (Mistress of the Earth) and Purple (Master of the Temple) and whilst the Church of Satan exclude the sexual element that seems to have been prevalent in many of the previous versions of the Black Mass, the Order of Nine Angles have included two specifically sexual elements, the first being the masturbation of the Priest by the Priestess, who then ejaculates over the host, which is duly trampled upon by the congregation and the inclusion of an orgy at the end of the ritual.

The usefulness of the Black Mass has a number of different features. Its first and most universal function within Satanic orders is that it is a powerful ritual of psychic release, a catharsis that enables its participants to free themselves from the conscious and unconscious influences of the prevailing authority of the Christian church. By inverting or altering the texts and ritualistic procedure of the Christian Mass, the participants of the Black Mass effectively tap into and alter their own, often unconscious, feelings and thoughts that pertain to the Christian world-view. From such a perspective the theory that Satanists who perform the Black Mass hold the Christian world-view as their own becomes a fallacy. For the Satanist is trying to free him or herself from the Christian world-view in virtue of his or her performance of the Black Mass. For example, in the Order of Nine Angles version of the Black Mass the Christian 'Our Father' is replaced by the 'Satanic Our Father' thus:

'Our Father which wert in heaven hallowed be thy name
In heaven as it is on Earth. Give us this day our ecstasy
And deliver us to evil as well as well as temptation
For we are your kingdom for aeons and aeons.'⁽⁹⁾

Whilst this seems to be the central function of the Black Mass, the Order of Nine Angles also state that if the ritual is performed correctly the energy so raised may be directed by the chief celebrants according to their wills. From this perspective the Black Mass can effectively live up to its seventh century predecessor The Mass of the Dead and cause the death of an opponent or adversary.

The importance of the Black Mass in modern Satanism therefore has a number of purposes and even though some groups - such as the Society of Dark Lily - regard its cathartic use as something of the past, such catharsis being performed intellectually - it still remains one of the most potent and blasphemous rites of Black Magic.

One form of modern blasphemy is the Mass of Heresy of the Order of Nine Angles. The theory behind this Mass is based upon the assumption that Christianity has produced an effect not only on the magical or psychic level of human life but also on the sociological level. This social aspect of Christianity is considered to be manifest mainly in the political forms of Communism and liberalism. The concept of equality of races and sexes, the goal of eternal peace and the upholding of Jewish state from which Christianity is assured a firm foundation in its Holy birthplace, all amount to a Holy Crusade according to Satanists. The need for a new form of the Black Mass, one that frees the psyche of the protagonists from the unconscious influences of liberalism and equality is one that has been answered in the form of the Mass of Heresy. Whilst this Mass negates equality it upholds and positively identifies with the positive aspects of National Socialism. Thus the individual pronounces that he/she believes in the inequality of races and the divine status of Adolf Hitler, who is perceived as being god-like, a saviour of the Aryan race. The Holocaust is denied and the Swastika and Mein Kampf are focal points for the ritual, Mein Kampf replacing the Black Book of Satan which is used in the Black Mass and other traditional forms of Satanic Ritual.

To many individuals such a ritual appears to be pointless and unnecessary. The holocaust is proven and therefore such a ritual seeks to deny the truth. Yet such reasoning only strengthens the Satanists' case. Nazi Germany has become a scapegoat for the projection of the Jungian Shadow(10) according to some Satanists'. In the case of the defence even Simon Wiesenthal has openly defended the view that not all camp guards were brutal and cruel sadists, rather only 10%, a fraction of what many would have one believe. The key then to the use of rites such as the Mass of Heresy is to free the psyche from prejudice, in relation to this a member of the Order of Nine Angles says 'individuals who participate in genuine Satanic Masses sometimes experience a kind of 'satori' - or sudden enlightenment - and are thus led to an increase in their consciousness as well as an enhanced vitality because they have broken free of constraining opposites.'(11) Yet probably the best example to show the blasphemous nature of the Mass of Heresy is that in some countries individuals who perform it may be liable to prosecution and imprisonment.

Ritualised Sexual Magic

'If Sex Magick is the most popular subject within Occultism this merely proves that it is also the most misunderstood.'(12) This introduction to the subject of ritualised Sexual Magic by the Society of Dark Lily, indicates how some Satanists view sex. This view is also true of the Order of Nine Angles, who place Sexual Magic in a rational position amongst other forms of Ritual Magic.

From these examples alone the true use of sex cannot simply be reduced to the uncontrolled indulgence of the Satanist. To the Satanist sex is a powerful force, a force that is to be respected not misused, after all it is through sex that a being is born and this by itself indicates the vast amount of power that sex beholds to the Satanist. Sexuality in Satanism then is not simply reducible to sado-masochism, rape, child-abuse or sexual torture, such observations reflect a psychological problem within the opposers of Satanism rather than the Satanists themselves. For the Satanists say that it is the Christian religion that has disrespected the most important act of the animal

kingdom by reducing it to a sinful act.

In Satanism a number of different approaches to sex are taken and whilst groups such as the Order of Nine Angles include numerous sexual elements in their rituals, including orgies, other groups such as the Society of Dark Lily view sex as an important aspect of self-knowledge. From this perspective the Satanist should understand and accept his or her sexuality, an understanding which requires 'a complete comprehension of one's attitude and behaviour in relation to [one's] sexuality...'(13) By experimenting with one's own sexuality one should eventually find the mode of sexual expression that he or she is best suited to and it is only by such sexual experimentation that this can be found.

An anonymous article in the Society's journal 'Dark Lily' entitled 'Sex and the Occult' (Dark Lily 10) refers to the practical use of sex in the context of accessing the participants' subconscious mind. The author of this article goes on to say that by performing a sexual ritual the participants are able to access their own subconscious mind far quicker than is possible in other circumstances such as prolonged meditation. Such methods of sexual magic, when performed under a ritualistic setting provide the participants with a focus for the conscious mind, which then enables the more advanced of the two participants to raise the level of contact to the psychological rather than the purely physical. Under such methods 'the work of many weeks can be compressed into days or hours.'(14) The transference from the physical to the psychological is a method whereby the energy raised may be directed within the psyche and used to balance and cleanse the individual psychologically, where the destruction of specific aspects of the individual's psyche are necessary for further development to be made. The use of sex is considered then, not to be - as the Order of Nine Angles perceive it - drawing forth energy, but rather in the speed that the changes in consciousness are made and in the creation of balance and the restoration of health.

Even though both the Society of Dark Lily and the Order of Nine Angles differ in their conceptual approach to ritualistic sexual magic the Order of Nine Angles Rite of Nine Angles provides a prime example of a method of ritualistic Sexual Magic. The sexual nature of the rite may be performed in two ways. Firstly, a Priest and Priestess perform the ritual naked upon an isolated hilltop. The rite itself involves the use of the Sound Magick technique known as vibration, which involves the Priest projecting, in syllables the following words of power: "Nythra Kthunae Atazoth." Thus the syllable "Ny" is sounded for a period of between ten and twenty seconds, then "thra" is sounded for the same period of time and so on. Such methods of Sound Magic enable the participants to activate hitherto unknown areas of their minds and cause changes in consciousness as though inducing a semi trance-like state. The Priest therefore vibrates these words in the direction of the Priestess who holds a quartz crystal tetrahedron in her palms. After this vibration has been completed, the Priestess lies on the ground, still holding the crystal whilst the Priest performs cunnilingus. When the Priestess is suitably aroused the Priest then begins copulation, during which the Priestess visualises a gateway situated in the stars above them opening and a black nebulous chaos flowing downwards to the earth.

The second form of the Rite of Nine Angles, known as the Cthonic form, is performed with the addition of a congregation who hold an orgy after the rite whilst the Priest and Priestess vi-

brate specific words of power and trained cantors chant a particularly difficult and elaborate Sinister Chant. The energy from the orgy is used to enhance the presencing of the Dark Gods who are then said to manifest. The changes of consciousness that may occur through such a rite can be equated on one level with the creation of the Antichrist, that is, the Satanist who absorbs the power brought forth through the ritual becomes akin to the Antichrist, an individual who embodies the power of the Dark Gods of the Sinister Tradition. Such an individual is considered to be, on a psychic level, a gateway to the abode of the Dark Gods.

The role of the orgy within Satanism has two main functions. Firstly it provides a release of any sexual repression, be it conscious or unconscious, that has been acquired during and prior to the individual's puberty. This period of sexual development has largely been corrupted, according to Satanists, by the rise of Christian morality concerning sexuality. By virtue of this repression during the most important period of sexual development, Christianity has distorted numerous psyches with an un-insightful advocacy of celibacy that does not lead one to self-knowledge but to psychical disorder. This repression is therefore inevitably sublimated in numerous ways. Accordingly some individuals may sublimate the sexual energy in such a manner that they orientate towards sexual criminality.

The role of the Satanic orgy is therefore to indulge and delight in sexual congress in whatever manner the individual desires. The orgy takes place, according to the tradition of the Order of Nine Angles, after an external magical ritual, the Black Mass being one of the more common. The second function of sex within the orgiastic sphere is that concerning the direction of the energies raised through unrestrained sexual indulgence. With the inclusion of an orgiastic element within Traditional Satanic rites, the energy that the ritual would have produced is naturally expanded to include the sexual energy which is then directed towards a specific intent according to the preset aims of the Master and Mistress of the Temple. An alternative method is for the energy to be stored in a crystal for use at a later date.

Although the above are the balanced expressions of ritualistic sexual magic, there are cases where some Satanists utilise aspects of sexuality that are considered abhorrent, evil and that are unlawful. Yet, although there are cases whereby women initiates may become the so-called victim, there is no evidence whatsoever that paedophilia is occurring within Satanism and even though there have been numerous allegations from the media connecting Satanism to child-abuse, the only cases of ritual child abuse that have been successfully prosecuted in court are those that find the paedophile to be a Christian minister or Priest.

The Abyss

Central to Satanic magic is the concept of the Abyss. The word Abyss comes from the Greek word *abussos* meaning bottomless [a-, not + *bussos*, bottom]. In reference to Satanic magic however it is considered to have a number of different meanings which are used by different groups.

Firstly the abyss is more commonly understood as being a reference to the Satanic underworld wherein Satan and his demonic army reside. This interpretation largely stems from Chris-

tian sources, most especially Revelations in the New Testament: 'And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key to the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the furnace; and the sun and the air were darkened by reason of the smoke of the pit.'(15)

According to Andrew Collins, writing in *The Black Alchemist* (ABC Books. 1988), the Friends of Hekate and associated individuals have used this form of symbolism in their magical activities where they have utilised the apocryphal imagery of the Christian bible in an attempt to construct a magical version of the Antichrist.

A second interpretation of the abyss comes from the Order of Nine Angles who suggest the abyss to be located where the world of causality meets with the world of a-causality. Whilst the former is understood primarily as rational and physical, the latter is understood to be irrational, non-physical and magical. This understanding of the Abyss as a gateway between two different worlds has long past associations with the concept of the Temple as a gateway to the world of the gods. This in itself is interesting bearing in mind that many pre-Christian Temples, upon which Christians built their churches are believed to be situated on ley lines, which carry two currents of energy around the planet. It is this belief that is reflected in the theory that the Abyss is a location point where the magical worlds and the mundane worlds collide. Yet this gateway is also believed to exist within the human psyche at the point where the conscious and the unconscious meet and it is from this point that the Satanic magician draws forth his magical power through the medium of Satanic ritual.

Magical use of the abyss from this perspective varies according to the tradition of the Order of Nine Angles One may utilise the tarot cards as pathworking images to explore the hidden side of the human psyche, the side that normally remains untouched in the abyss. Alternatively the individual may undertake a specific ritual that draws forth the powers or energies contained within the abyss as they are, that is without any form of imagery or symbolism. This ritual involves a long and arduous walk - 80 miles over two days for males, 56 miles for females - followed by a ceremonial ritual where the individual invokes the chaotic energies of the Abyss by visualising a crystal filling with darkness whilst continually chanting the word "chaos." Entrance into the abyss, if successful, will result in changes of consciousness that will culminate in the individual himself becoming such a gate between the two worlds. Speaking less esoterically this means that the individual will, by virtue of the changes in consciousness that include the crystallisation of the astral body, be able to manifest magical energies without recourse to the procedure of magical ritual. Symbolism is therefore no longer necessary although it may still be used by the new Master or Mistress.

The third interpretation of the abyss comes from the Society of Dark Lily who teach that it is symbolic of the journey from Initiate to Adept hood. As such, the Satanist passes through the Abyss over a long period of time in order to attain Wisdom: the 'Abyss is that awful thing you go through or go across to get to where you think you want to be, that is, Adept hood.'(16) The method whereby the Satanist passes through the abyss may vary from individual to individual. The Master who leads the Society of Dark Lily suggests however that there is only one method to

cross the Abyss and that is that the individual must 'subdue [his or her] subconscious mind.'(17) By subjugating one's subconscious mind the individual gains complete control over his or her actions and reactions, thoughts and feelings. Here then every part of the individual's mind - both conscious and unconscious (or subconscious) is understood and controlled.

One more notable interpretation of the energies representative of the Abyss is the doctrine of the Qliphoth. This concept links the Christian apocryphal tradition of the abyss, or bottomless pit with the Cabalistic concept of energy that was left over from the creation of the universe known as the Qliphoth. The Qliphoth, or 'Kelipth'(18) are described as being 'husks' or 'shells' by Asim MaTheP Lamm.(19) 'They are the waste or litter or filth which the organism of the universe gives off.'(20) From this perspective the Qliphoth can be utilised by the Black Magician to work dark magic, using a powerful form of universal energy. As such, Kenneth Grant, the head of the English Lodge of the Ordo Templis Orientis, more commonly known by it's initials O.T.O., has written a trilogy of books on the subject of using such dark energies. This has been formulated into the 'Typhonian Current,' a system of magic that works with the dark side of the Cabalistic Tree of Life. Although some groups such as the Order of Nine Angles oppose a Cabalistic interpretation of Satanic magic, the O.T.O. uses what is described as 'the esoteric doctrines of the 'black' magick of the left hand path.'(21) Opposition to Left Hand Path Cabalism is largely due to an aeonic approach to magic in general which views the Judeo-Christian esoteric and mystical traditions as being a distortion upon the pagan ethos which lacked any absolute duality. This is indicated by the dual nature of the pagan gods, possessing both light and dark sides, rather than being either solely good or evil.

Working with the energies of the abyss there are obviously innumerable dangers that threaten both the sanity and the life of the Satanist that seeks to pass through or across the Abyss. Reasons for this danger lie in the requirement of specific preparation of both body and mind. According to the Order of Nine Angles the two main problems that may occur are most likely to be 'madness or extreme personal dis-orientation resulting in a 'possessed' personal life and/or loss of vitality... [or] personal delusion about one's own abilities and understanding, both personal and magickal.'(22)

Yet for whatever method that is used to cross or pass through the Abyss there can primarily be one of three results. Firstly the individual may renounce the Satanic quest, secondly the energies encountered may cause dramatic changes detrimental to the individual's psyche and thirdly the individual may pass through successfully achieving Adept hood and wisdom.

The first result, that of renunciation, occurs when the individual has gained more knowledge than he or she can cope with. Explanations of such a development can only be inadequate due to the nature of the changes in consciousness that such knowledge brings. Reality, for the individual has changed, everyone else remains the same, but the Satanist now sees things in a completely different way. An analogous example of this experience would be as follows. Imagine you are standing in the hallway of a house. The hall light is already turned on, but, since it is night-time you need to turn on the light whenever you enter a different room. When you enter the dining room you turn on the light and see on the table the severed head of a policeman. This scares you and your immediate reaction is to leave... The analogy is simple, the light is the acquisition of knowl-

edge. But once you have learnt something - seen the policeman's severed head on the table - you cannot unlearn it. Therefore you have to live with that knowledge. The acquisition of occult knowledge concerning oneself and the world is not simply learning how to do spells, invoke demons or make a pact with the devil, rather it implies the acquisition of something that will drastically change the way the Satanist sees the world. It is akin to the eastern concept that life as man knows it is an illusion and that magical traditions can take man from the falsehood of normal uninitiated life, to the truth and meaning of existence. Renunciation, once one has begun to explore both oneself and the world at large, is therefore not uncommon.

The second result of entering the Abyss is far harsher than renunciation of the quest. For this is the path that leads to dementia, delusion and/or death. Primarily this is experienced when the Satanist seeks to encounter demonic, chaotic, negative or darker energies before he or she is ready. Preparation for such invocation is a lengthy process. Cathartic rites such as the Black Mass may be of use here, where the individual re-programmes his or her mind and emotions in order to free him or herself from the unconscious influence of repression, morality and guilt. If there is doubt or uncertainty within the Satanist's mind the energies may manifest in a manner that is detrimental to the Satanist. Many people consider the examples of individuals using black magic, Ouija boards and so forth as always causing harm to the individuals themselves, but this is a misunderstanding, since the individual using such methods must undergo a process of catharsis in order to remain in conscious control of the forces summoned. It is for this reason that some Satanic groups promote indulgence and then control of the animal nature in man.

Although outwardly the traditions of the Order of Nine Angles and the Society of Dark Lily both approach and describe the concept of the Abyss differently, there are similarities when one considers what occurs when there is a successful passing of the Abyss. Thus the concept of 'all is one' is found in both systems. Yet both groups advocate a maintenance of individuality in relation to a unification with the natural order of the cosmos. Thus there is no loss of self-hood in Satanic tradition, no absorption by the godhead as represented by the Right Hand Path traditions.(23)

Together with a unification with the natural order, is the acquisition of wisdom that is found not only in Satanic and Left Hand Path traditions but also in those of the Right Hand Path. Here wisdom refers to an understanding of the cosmos in essence, as it is. From a Jungian perspective it implies a withdrawal of not only one's own projections but also of all the projections from all other people onto the universe. Everything is therefore understood according to its inner nature rather than its exterior form. This is referred to as 'acausal perception' by the Order of Nine Angles, that is, perception that occurs other than causally and it is this form of perception, partly as a product of a successful crossing of the Abyss, that is said to determine the adept from the initiate.

Lastly the Order of Nine Angles believe that personal Wyrld or Destiny is finally achieved when the individual successfully passes through the Abyss. The Satanist has then passed the personal and become part of the larger natural forces a 'Becoming-One with them'(24) whilst maintaining his or her individuality. Finally, as the Adept guiding the Society of Dark Lily says 'there is no question of choosing to take the Right Hand Path or the Left Hand Path. There is only one route. You either cross or you do not cross. But what you do when you get to the other side is en-

tirely up to you. You then have access to everything.'(25)

Ritual Sacrifice

The concept of ritual sacrifice has been the subject of much debate within the sphere of the Satanic underground. On the whole there can be seen to be two main camps emerging. On one side lies groups such as the Order of Nine Angles and the now-defunct Friends of Hekate. These groups, although differing in their approach to ritualistic magic, can be said to promote the use of human and/or animal sacrifice under certain conditions and for specific reasons. That is, they promote the conscious and willed use of sacrifice rather than the weak indulgence epitomised by the modern day serial killer who has no or very little control over his actions. On the opposite bench can be found the Society of Dark Lily, the Church of Satan and the Temple of Set. Lying inbetween both camps can be found the diabolist who may sacrifice animals during his or her rituals of invocation. Yet whilst the diabolist - who often is a solo practitioner, working alone and in secret - may kill animals in his rites, it is doubtful if he would perform human sacrifice on the scale of the Order of Nine Angles or the Friends of Hekate and it is to these two groups one should turn in order to gain a deeper and more constructive insight into the concept and of human sacrifice.

The Friends of Hekate, operated throughout England between the 1960's and the 1980's. Although the group is believed to still operate under a different name or names, they have been linked to a number of disappearances and deaths that occurred in Sussex during the 1970's and 80's. Altogether the deaths of five people have been connected to the sacrificial rites of the Friends of Hekate: a policeman, a vicar, an old age pensioner and two women all disappeared during this space of time. Both the policeman and the vicar were found on a ley line and furthermore, both the vicar - whose disappearance occurred on 31st October - and the policeman were found in an area that had been thoroughly searched beforehand. The vicar himself was the rector of two villages in Sussex where a number of Satanists were alleged to operate and, according to a letter received by Toyne Newton, author of 'The Demonic Connection' which examines the activities of the Friends of Hekate and the concept of an international Satanic conspiracy, members of the Friends of Hekate actually lived within these villages. Another supportive piece of evidence to suggest accusations of human sacrifice are true concerning the Friends of Hekate, comes from a letter addressed to Toyne Newton, care of The Unexplained magazine. In this letter the anonymous writer practically confirms that the Reverend was ritually sacrificed by the Friends of Hekate:

'A few years back a friend of mine joined them, they are called the friends of Hekate, they meet in the woods and barn up by the church and make ritual sacrifices at the time of Orion and the archer.'

The anonymous writer goes on to say that his friend:

'...was very frightened when the police (were) looking out for the vicar you mention (Rev. Harry Neil Snelling) and when I said I was going to join the search party on

the downs he said no need, they'd got him.'(26)

Whilst the evidence points to the fact of ritual sacrifice by the Friends of Hekate, little is actually known of their rites although they are believed to focus specifically upon the worship of the ancient Greek goddess Hekate. Whilst the information concerning the connection of the Friends of Hekate with human and animal sacrifice is both scarce and hypothetical a far more open approach is advocated by the Order of Nine Angles.

The sacrificial tradition of the Order of Nine Angles is believed to date back to the time of the semi-mythical land of Albion. Originally the Order of Nine Angles state that the sacrificial custom occurred once every seventeen years, when a Priest of the tradition was sacrificed in order to 'retain the 'cosmic balance' - in modern times to keep a nexion open.'(27) This tradition has continued until modern times and although it is believed to have remained as it once was in essence, the outward form, that is, the words and chants of the ritual are believed to have been altered over the years. What is understood is that the ritual sacrifice was performed in honour of the dark and violent goddess Baphomet - the severed head being associated with her worship. The Priest himself would have secured an acausal existence in the Land of the Dark Gods and would thereby become immortal.

In more modern times the Order of Nine Angles approach to ritual sacrifice has significantly altered from a willing sacrificial victim - that of the initiated Priest - to that of an unwilling sacrificial victim. Yet such acts are not performed without conscious decision, accurate planning and reasoned behaviour, for the Sinister Satanist - as a follower of the Order of Nine Angles Tradition is sometimes known - is an individual who is in control of his or her actions, actions that are both conscious and willed. It is for this reason that the victims, or Opfers as they are more commonly known, are usually selected in this tradition impersonally. They are tested according to their character and, should they fail the test, are judged to have selected themselves. As an Order of Nine Angles manuscript states 'the actions/life of a victim are indicative of weakness, of all these traits and actions which Satanists despise. Things such as cowardice, sycophancy, treachery, fear, lack of self-discipline.'(28) Combined with this judgement is the decision to select an Opfer whose death will in some way aid the Satanic dialectic. As such victims include 'zealous interfering Nazarenes'(29) over-inquisitive journalists or politicians or businessmen whose philosophy and actions are anathema to the Satanic Spirit.

Probably the most Sinister of all rites of Sacrifice to be found in modern days is the rite known as The Sinister Calling. The rite itself requires a complete Satanic Temple trained in sinister chant and 'assumes willing sacrifice.'(30) The preparation for the rite which takes place over a period of seven days requires all Temple members participating to adhere to a Black Fast. The Fast itself demands absolute silence save for the chanting nine times a day at sunset of the Diabolus, a Satanic version of the Christian Dies Irae chant. Further the members must 'wear only ceremonial robes, will abstain from intoxicating drinks and sexual pleasures and eat no meat.'(31) The rite may be performed in one of three locations: A sinister Temple, a cave, or an isolated hilltop. Prior to the actual rite the sacrificial Priest is chosen by lot. The congregation then assemble in the Temple and the rite begins. The Priestess serves as the altar for this rite whilst the Opfer is held by

the Temple Guardian. The Master and the Mistress then conduct the rite which begins with a ritual dance accompanied by the rhythmic chanting of "Binan ath ga wath am." The Master of the Temple opens a nexion, or gate to the realm of the Dark Gods from which the Dark Gods will presence themselves if the rite is successful. The Opfer-Priest is then united with the Priestess in coition whilst the Priestess visualises the Gate opening further. The Priest is then led away to a secluded place where the Master of the Temple will then perform the ritual sacrifice. Returning to the Temple the Master will present the Mistress of the Earth with a bowl containing the blood of the sacrificed Priest. The Mistress will then wash her hands and face in his blood as a representation of the dark goddess Baphomet. The rite itself is concluded with a feast.

An alternative ritual of sacrifice is that known as the Giving which occurs once every 51 years. The function of human sacrifice according to the Order of Nine Angles occur on two levels. Firstly it releases a vast amount of magical or psychical energy that can be directed in accordance with specific goals, or, alternatively stored in a crystal for later use. The second use of human sacrifice is that it 'draws down dark forces or entities.'⁽³²⁾

One other aspect of the Order of Nine Angles methods of sacrifice is that the victim is traditionally beheaded. This tradition stems back to the ancient head cults of Europe, a tradition that was still in existence in Great Britain up until at least the 17th century, when a Scottish clan leader beheaded seven treacherous member of the Madonnell clan and ceremonially washed their heads in a well on the shore of Loch Oich.

Differing from the two groups mentioned above, the Church of Satan and the Temple of Set have both actively disputed the traditional view that Satanists need to sacrifice humans or animals. The Temple of Set have even gone to the extent of banning its members from association with the Order of Nine Angles due to the latter's views on, and advocacy of, human sacrifice.

The Church of Satan have approached the choice of human and animal sacrifice from the perspective of the amount of energy that it dispels. When comparing this dissipation of energy with the energy produced through emotional and sexual release, Anton La Vey, High Priest of the Church of Satan, concludes that 'the only time a Satanist would perform a human sacrifice would be if it were to serve a two-fold purpose; that being to release the magician's wrath in the throwing of a curse, and more important, to dispose of a totally obnoxious and deserving individual.'⁽³³⁾ It is apparent then that there is a comparison between the Order of Nine Angles methods for the selection of victims and that of the Church of Satans. Both select victims that are naturally obvious as targets for Satanic wrath. However, the Church of Satan, although adhering to this Satanic tradition, do not actively carry out direct human and/or animal sacrifice as do both the Order of Nine Angles and the Friends of Hekate.

It can be seen from the above examples, stemming from modern Satanic traditions, that the concept of the virgin or small-child as victim is obsolete in modern Satanism and whilst the media often portrays the essential nature of Satanism as one that advocates and indulges in virgin sacrifice, child abuse and the like, the actual fact of the matter is that traditional Satanic groups, such as the Order of Nine Angles and the Church of Satan, would be more inclined to sacrifice the

child abuser than the child.

Conclusion

Throughout this survey of Satanic Black Magic there has been an attempt to approach the subject without recourse to the sensationalism that often appears in the reports of Satanic activity made by the media and the church. There has also been an attempt to focus upon the reasons behind the practice of Black Magic by Satanists rather than simply focusing upon the rituals themselves. Thus, where Satanic traditions, such as that of Sacrifice are discussed there has been an attempt to relate the reasoning behind the tradition and thereby reveal the reasons why such a tradition exists.

It is hoped that in virtue of the areas discussed, it has also been shown that Satanism can no longer simply be reduced to a 'cult' phenomenon with all the associated stigma that is attached to the word. For Satanists, freedom from society and most especially morality, is an important aspect of Satanism. Yet this does not imply that Satanism can be reduced purely to a process of cathartic rebellion. Thus, some teachings within Satanic groups, most notably those advocated by the Order of Nine Angles and the Society of Dark Lily, focus upon the attainment of wisdom and of an understanding of how the universe works devoid of the individual's subjective feelings, wishes or desires. There is therefore no attempt to hide from the natural laws of the universe or from the fierceness and danger that such laws imply.

Further, Satanists believe that Satanism, by virtue of its adherent philosophies, is a system of magical practice that is suitable for only a minority of individuals who can see through the traditional morality of the day. In itself Satanism is not dedicated to acquiring new followers. Rather it is considered by the Satanists themselves as a method for personal evolution whereby the individual may reach a higher level of awareness; an expansion of consciousness and it is this that reveals, according to the Satanists, the true nature of the Left Hand Path. For the difficulties in achieving such a freedom of thought are evident in the fact that very few individuals can claim to have successfully passed through or beyond the Abyss and gained direct knowledge of the universe as it is in essence. Thus Satanism maintains the theory that man, as he is, is only a partly developed being, a being that through the practices of Satanic magic, and magic in general can complete his development.

Notes & References

1. Graham, Magdalene. Re-Defining Satanism. Dark Lily 8 (Dark Lily: London, 1989), p. 10.
2. Cavendish, R. The Black Arts (Pan Books Ltd: London, 1967), p. 331.
3. *ibid*, p. 331.
4. Society of Dark Lily. 'Dialogue Between Adept and Pupil' in Dark Lily 1 (Dark Lily: London, 1987), p. 10.
5. The name astral body is a term used to refer to a magical body created from psychical energy by magical methods such as prolonged visualisation. It is considered to consist of a form of energy that vibrates at a higher level than the physical matter.
6. Rhodes, H.T.F. The Satanic Mass (Rider & Company: London, 1954).
7. Cavendish, Richard. The Black Arts (Pan Book Ltd: London, 1967), p. 345.
8. La Vey, Anton. The Satanic Rituals (Avon Books: New York, 1972), p. 34.
9. Robury, Conrad. The Black Mass, in The Black Book of Satan (Brekekk: Newport, Year of Fire 102), p. 15.
10. The Jungian Shadow is the name given to the darker side of the individuals' psyche. It consists of repressed instinctive energy. The Order of Nine Angles believe that the white European race possesses a collective shadow which was presented during the Third Reich.

11. Order of Nine Angles. Satanism, Blasphemy and the Black Mass (Order of Nine Angles. No publishing date).
12. Society of Dark Lily. 'The LHP View of Sex-Magick' in Dark Lily 6 (Dark Lily: London, 1988), p. 12.
13. *ibid.*, p. 12.
14. Society of Dark Lily. 'Sex and the Occult' in Dark Lily 10 (Dark Lily: London. 1990), p. 16.
15. Revelations 9:1-3.
16. Society of Dark Lily. 'Crossing the Abyss' in Dark Lily 4 (Dark Lily: London, 1988), p. 17.
17. *ibid.*, p. 18.
18. Cavendish. Richard. The Black Arts (Pan Books Ltd: London, 1967), p. 296.
19. Lamm, Asim MaTheP, The Qliphoth (MaTheP Lamm. 1991).
20. Cavendish, Richard. The Black Arts (Pan Books Ltd: London, 1967), p. 296.
21. Grant, K. Nightside of Eden (Skoob Books Publishing: London. 1994), Dustjacker
22. Order of Nine Angles, 'The Abyss' in Hostia volume I (Thormynd Press: Shrewsbury, 1992).
23. The Right Hand and Left Hand Paths are distinguished primarily in that whilst the Right Hand Path primarily accepts an absolute duality, understood to a certain extent in the belief in an absolute morality, the Left Hand Path accepts an interaction of what may be inadequately termed good and evil. See Appendix 1.
24. Order of Nine Angles. 'Notes on Esoteric Tradition - X,' in Fenrir vol. IV no 1. (Rigel Press: York, 1996).
25. Society of Dark Lily. 'Crossing the Abyss.' Dark Lily 4 (Dark Lily: London, 1988), pp. 18-19.
26. Newton, Toyne. The Demonic Connection (Blandford Press: Poole, 1987), between pp. 96 and 97.
27. Order of Nine Angles. 'Esoteric Tradition VI: Baphomet, Opfer and Related Matters' in Hostia volume II (Thormynd Press: Shrewsbury, 1992).
28. Order of Nine Angles. 'Victims - A Sinister Expose' in Hysteron Proteron (Thormynd Press: Shrewsbury, 1992).
29. Order of Nine Angles. 'A Gift for the Prince - A Guide to Human Sacrifice.' in Hostia volume I (Thormynd Press: Shrewsbury, 1992).
30. Order of Nine Angles. 'The Sinister Calling.' in Hostia volume II (Thormynd Press: Shrewsbury, 1992).
31. *ibid.*
32. Order of Nine Angles. 'A Gift for the Prince - A Guide to Human Sacrifice.' in Hostia volume I (Thormynd Press: Shrewsbury, 1992).
33. La Vey, Anton. 'The Book of Lucifer.' in The Satanic Bible (Avon Books: New York, 1969), p. 88.

Bibliography

- Barton, Blanche. The Church of Satan Hell's Kitchen Productions, Inc.: New York, 1990.
- Baskin, Wade. Satanism Citadel Press: Secaucus, 1972.
- Beest, Christos. The Black Book of Satan III Rigel Press: Shrewsbury, Year of Fire 103.
- Beest, Christos. Caelethi. The Black Book of Satan II Thormynd Press: Shrewsbury, Year of Fire 103.
- Black, S. Jason, & Hyatt, Christopher S. Ph.D. Pacts with the Devil New Falcon Publications: Phoenix, Arizona, 1993.
- Brown, Stephen. The Satanic Letters of Stephen Brown Thormynd Press: Shrewsbury, No publishing date given.
- Cavendish, Richard. The Black Arts Pan Books Ltd: London, 1967.
- Collins, Andrew. The Black Alchemist. ABC Books: Leigh-on-Sea, 1988.
- Collins, Andrew. The Second Coming. Century: London, 1993.
- Dark Lily. The Voice of the Left Hand Path. No's 1 - 15. Dark Lily: London, 1987 - 1993.
- Fenrir. Volume IV. Nos 1 & 2 Order of Nine Angles. Rigel Press: York, 1996.
- Gettings, Fred. Dictionary of Demons. Rider: London, 1988.
- Grant, Kenneth. Nightside of Eden. Skoob Books Publishing: London, 1994.
- Holy Bible, The. Oxford University Press: London, 1937.
- LaVey, Anton Szandor. The Satanic Bible Avon Books: New York, 1969.
- LaVey, Anton Szandor. The Satanic Rituals Avon Books: New York, 1972.
- Long, Anton. Hostia. Secret Teachings of the O.N.A. Volume III Thormynd Press: Shrewsbury, 1992.
- Long, Anton & O.N.A. Hysteron Proteron. Inner Teachings of the O.N.A. Thormynd Press: Shrewsbury, 1992.
- Long, Anton. Satanism: An Introduction For Occultists. Thormynd Press: Shrewsbury, 1992.
- Lurker, Manfred. Dictionary of Gods and Goddesses, Devils and Demons Routledge: London, 1988.
- Man, Myth & Magic. 12 volumes. BPC Publishing Lrd: London. 1971.
- Newton, Toyne, The Demonic Connection Blandford Press: Poole, 1987.
- O'Grady, Joan. The Prince of Darkness Element Books: Shaftesbury, 1989.
- Order of Nine Angles. Hostia. Secret Teachings of the O.N.A. Volume I Thormynd Press: Shrewsbury, 1992.
- Order of Nine Angles. Hostia. Secret Teachings of the O.N.A. Volume II. Thormynd Press: Shrewsbury, 1992.
- Parker, John. At the Heart of Darkness Sidgwick & Jackson Ltd: London, 1993.
- Rhodes, H.T.F. The Satanic Mass Rider & Company: London, 1954.
- Robury, Conrad. The Black Book of Satan Brekekk: Newport, year of Fire 102.
- Ruthven, Suzanne. Malleus Satani. The Hammer of Satan ignotus press: London, 1994.
- West, Thurstan. Naos (A Practical Guide to Modern Magick.) Coxland Press: Reading, 1990.

IN THE REALM OF GODS

The very essence of Satanism is that we can become gods: that we can be those future beings who will be revered not only by our own species, but by other life-forms elsewhere in the cosmos. By using only our Will, we can be the indomitable ones destined to carve out the path to the next aeon. By great deeds, we can be the makers of history.

All that has led to this point in time can be surpassed - all that has made great warriorship, heroism, discovery and creativity, can be surpassed, re-defined and re-expressed. All the gods, all the great figures of our history who spawned gods, can be bettered.

We can possess the one real secret guarded by all our past gods: that those gods are but pale imitations of the beings that we ourselves can become. This secret is the grail that sleeps within the soul of our Western Race, and which so many occult forms have failed to wake.

All past gods of the various Western Traditions are rendered obsolete by the forces which Satanism alone is unleashing. These are the forces of cosmic evolution, taking the form of the Aeonic Magickian. The cosmos is now seeking to discard the tired old gods of our past, and is hungry for new expressions, to spawn new forms that will begin the next cycle of history.

Fading are the old Earth-bound symbols, giving way to those of acausal dimensions; those numinous forms which presence now the Galactic future that awaits. Rising are the chants of the stars, the wordless ceremonies, the living nexions that are worlds apart from the occult, from the old realm of temples, circles and runic readings.

The Satanist does not need to study or re-enact the past, and indulge in what has long been established: he is that past, the present, and the future. And each new willed act is another re-expression of the essence, another re-definition of cosmic meaning - another discovering of the potency of life presented in each one of us.

Another reminder that individuals do possess the *choice* to act or not to act for the greater cause of evolution: that each act *can* matter, *can* make a difference ...

We do not have to simply consume and pay homage to past glorious deeds; to behave as if we believe history itself has now ceased, or has been rendered the future realm of an officially appointed few. Those appointed few are like the old gods of the past: they exist so that we individuals can, through adversity, discover our own potential - the potential that is really one potential: that of the cosmos itself.

Thus, Satanists do not follow gods. So what then of Satan, that greatly mis-understood living symbol? Satan is not tied to cultural phases, and does not in image represent a once great society. Instead, Satan is the timeless flow of the cosmos, seeking existence. Satan is the grail itself, that secret guarded by the inadequate gods of our past.

Satan is the very essence of the striving to become a god - Satan is the arrogance within that enables us to leave behind the archaic gods, and to find the courage to be the new gods. Satan is how we live, how we die, and how we shall be after causal life.

Satan is the word that when invoked presences the very essence of our striving and defiance. As a living Being, Satan desires new life, new expression, and the constant surpassing of each shadowy archetype created to represent Him. As living Beings, when we are living right, we *are* Satan - both as individuals and collectively, as the new species of Human that is yet to be.

Let us stop grovelling to old archetypes, stop forming fan-clubs for the Old Ones, and discard

the superstition and academia that is so precious and so useless. *We* possess the creative genius to set in motion new Earth-shattering forms, and the arrogance to behave as the embodiment of the future that we, in essence, are. The future implies an upward surge away from the near medieval times we still live in, and in this becoming of evolution, we do not need to seek answers from anywhere but within ourselves.

The future gods bear our names ...

CB, ONA 1998eh

o o o

FUNDI

A great deal has been written over the years concerning the concept of the *nexion*, and while the basic meaning is widely understood - that of a *nexion* being a point where the acausal intrudes into the causal universe (and vice versa) - the outer form that a *nexion* may take requires some further explanation.

Firstly, a *nexion* can take many forms, and may even be a combination of forms. According to very rare conditions, an aeonic *nexion* may be an individual. Or it could be a revolutionary Religious form. Or, as stated, it could constitute several such forms co-existing in the world in order to bring forth the aeonic transition.

However, the standard image is usually that of an isolated, wind-swept hill, which may perhaps include upon it some ancient ruined structures. It is such an isolated place that is usually sought by occultists when attempting to open a *gate/nexion*. This attempt will most likely involve regular performance at the chosen site of rituals designed to presence the acausal (such as Nine Angles ceremonies, etc. - qv. Order MSS *Therinn*). Thus, a tradition is started whereby a reservoir of energies is created for future Adepts to draw from and direct according to desire. Several such places have been established over the years in the British Isles, with one site in particular having been opened in an area of the Welsh Marches over 1,000 years ago in order to inaugurate the Western Aeon, as has been documented by the Dark Tradition.

Thus, the *nexion* associated with the present Western Aeon was indeed an isolated, genuinely esoteric place. However, it was only thus because of the nature of the times in which it was created: times characterised by the Nazarene oppression, which demanded an esoteric approach to preserving what we sometimes term as the 'Western ethos'.

This was in contrast to the *nexion* which presented the Hyperborean Aeon of Albion. This *nexion* existed in the area of Stonehenge. The *nexion* then was not solely the henge itself, or the land upon which it was built, or the folk who lived and worshipped there: *it was a combination of all those factors*. The *nexion* of Albion was the organic whole of the community which grew there, a living, working centre where all the threads of nature and human-kind were woven as one. What can be found at that site now is the dead shell of what was once a living organism - a *nexion* by which life evolved significantly.

Because of the enervating nature of this present time, the *nexion* associated with the next aeon and which is being established now, is also an organic whole - a community. But this community

must in this present age develop covertly, since to openly establish it as an 'occult' venture would be to hinder its slow, natural growth, and turn it into something short-sighted and short-lived: a 'project' attempting to bend the Will of Nature in accordance with a set of accepted 'ideas'. That is, such a venture would seek to project upon the essence a limited understanding of what constitutes the 'esoteric', and would thus represent a step backwards, into that which is already dying.

The community instead allows the essence to dictate the ways of living, and remains always separate from 'occult' forums and trends in order that it may present the future by founding a new organic approach to Life itself. From this slow, aeonic development will come the new forms, the new expressions, the new magick - of themselves, unhindered by any pre-conceptions or expectations, and free from all past and fading archetypes.

Thus the community itself will become the *new* esoteric path; the *new* religion - the *new* country. In order to make this next phase meaningful and significant - that is, *practical* - a leap of faith is required: a breaking away from the established, on all levels. Thus, the spirit of real pioneering is to be invoked, and there is no reason why ultimately this leap of faith cannot be repeated across the diverse regions of the Earth.

In establishing this nexion, the cycle that began in Albion will have returned to its new beginning. This beginning is in essence quite simple: it is the cultivating of the *conscious* apprehension of the acausality of 'time', from which all else shall follow. Only from these seemingly humble, rural beginnings can emerge the race that will practically extend towards the stars, since both the Will and the form of technology required to fulfil the Galactic Destiny can only develop organically from revolutionary organic beginnings and methods.

The hidden, outwardly 'non-esoteric' community will be this new beginning, and must subsequently be nurtured in such a way that it flourishes for at least 1,000 years. This new form signifies the closing of all that outwardly constitutes this present age, and is *the essence itself*, not merely a vehicle for the expression of the essence. It is a combination of both causal and acausal: it is a living nexion - the next stage, made practical, in our evolution.

What is described above represents the essence of magick.

ONA, 1998eh

o o o

BAPHOMET - A NOTE ON THE NAME III

Tradition tells of a community who venerated the goddess in an area of what is now North Scotland. This community is believed to have comprised of the ancestors of 'The Picts', and they were based around the River Oykel. The Latinized form of their name, given by Ptolemy, was *Smertae*, which means 'stained' or 'smeared folk'.

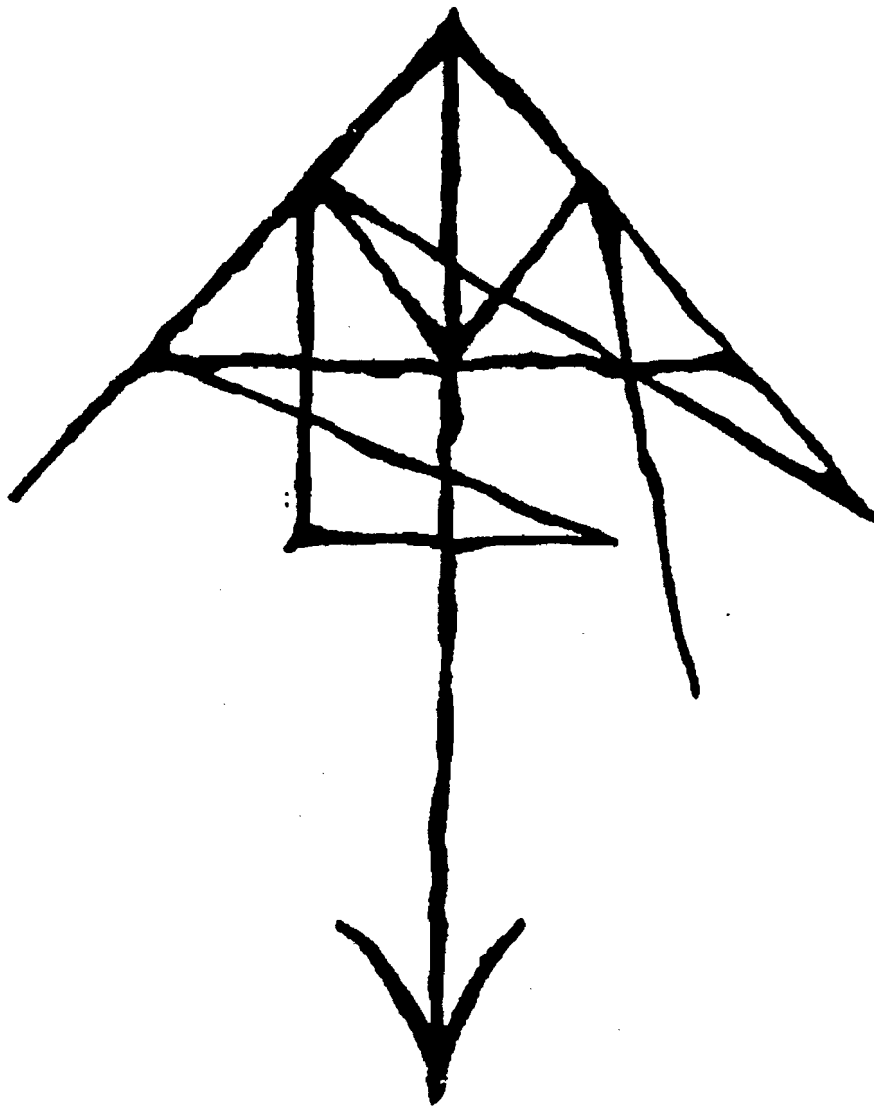
The name by which this community knew the goddess is not recorded, but in Gaulish inscriptions there is reference to a war goddess named *Rosmerta*. Her name translates as 'the greatly smeared goddess' - that is, smeared with blood. It is quite possible that the *Smertae* were connected with her worship, and they were said to smear themselves with the blood of their enemies,

in her honour.

Interestingly, another community which lived near the region of the Smertae during the same era, was known by a name which translates as the 'cat people' (see *Note on the Name II*).

ONA

ooo



FURTHER SEPTENARY CORRESPONDANCES

<i>Moon</i>	Cirrostratus	Valley	Wolf
<i>Mercury</i>	Nimbostratus	Rocky outcrop (dawn)	Hare
<i>Venus</i>	Cirrocumulus	Lake/ Loch	White Hind
<i>Sun</i>	Stratocumulus	Cave	Lizard
<i>Mars</i>	Cumulonimbus	Moorland/ Heath	Frog
<i>Jupiter</i>	Cumulus	River (dusk)	Salmon
<i>Saturn</i>	Altostratus	Mountains (dusk)	Eagle

Festivals:

Mid - end of April; Early November; Spring Equinox; Mid - end of May; Summer Solstice; Early - mid-August; Autumn Equinox; Winter Solstice; Late January - late Feb

[Note: The above Satanic/Sinister fests represent the times when the seasonal energies/cosmic tides are at their most pronounced. These times are not marked by the performance of the standard seasonal rites as used within the occult/'pagan' sub-culture: the energies, in themselves *unbound by any phase in history*, are, in the manner of magick, re-expressed each year according to the circumstances of the celebrating and the broader esoteric changes occurring at that time. Of necessity a traditional form such as a Nine Angles rite provides the basis for each fest - but such a rite is in itself unbound by imagery from the dead and distant past (qv. *Black Book III*). In essence, the 'Galactic' or acausal magick that will presence the Future, is expressed through chant and thought, and thus brings the living synthesis of Being that each act of magick seeks.

This is the magick that has always characterised the meaning of genuine Satanism: the Way of *Empathy*. The practising of the fests expresses a conscious integration with the *living* cosmic forces, and reaches the height of expression when woven into the life of a rural community.]

TEACHINGS OF NARAYANA VAMPIRISM REVEALED WITHIN VAISNAVISM

Essay by Emperor Norduk of the
Tempel Azagthoth Principality of the Society of the Dark Sun

* Note: Tempel of Azagthoth is an Outer Temple of a larger family called the Society of the Dark Sun. SDS is based upon the Ancient Babylonian practices of Vampirism, and passes this knowledge down through a living tradition inherent in their structure. Tempel of Azagthoth was created several years prior to my knowledge of the SDS, as an independent group teaching the path of the Vampire. Upon my knowledge and increasing affiliation with the Dark Sun Vampire Family, the Tempel was embraced into the body of the Society. Tempel of Azagthoth exists as a forum for diverse teachings concerning Vampirism, with the main contact from the senior office being duly aligned towards grooming students towards a more serious understanding of Vampirism in alignment with the path of the Black Vampire, the Society of the Dark Sun. The members of the tempel are not part of the structure of the Inner Vampire Family of the Society unless sufficient progress has been made to earn recommendation, or the member has made the move to obtain the higher teachings themselves. Our structure is primarily educational in nature. We hold diverse knowledge, yet through our position as an Outer Temple, we provide the means for those to learn, train, and make the move towards higher teachings later on.

The teachings within this essay are not a direct rendering from the Inner Vampire Family, but my own reflections based upon truths I have discovered through experience and application of the Vampiric truths (as well as my own personal association with the Hare Krishna cult itself over a period of time). Any readers are welcome to contact me in correspondance concerning what I have related here by sending electronic email to: wampyrism@hotmail.com or writing to me via the Tempel of Azagthoth contact address listed at the bottom of this article.

o o o

One of the oldest and most thorough philosophies and creation epics exists within the holy writings of India, called the 'Vedas' (literally 'Knowledge'). The foremost of these being the Mahabharata, which is mainly a historical epic - and secondly the Bhagavad-Gita, which is called the 'jewel' of India's spiritual knowledge. They call Bhagavad-Gita a 'jewel' for good reason, for within the pages of the Bhagavad-Gita lies an immense amount of spiritual knowledge. It exists to this day as one of the most thorough and complete ancient religious texts ever transcribed.

Suprisingly, amongst those who traverse the Sinister Paths, I have seen that there have been very little printed studies concerning concerning the Bhagavad-Gita and Vaisnavism - the Cult that sprang from its text (within its original Sinister form, that persists to this day). Thusly, I will seek to explore only a few of the Sinister archetypes within the Vedic tradition, and in specific, the Vaisnavites. Let us now begin to explore the vampiric origin of the Vedic train of thought.

Vaisnavites are much more strict, and monetheistic in ways than a regular Hindu. A Vaisnavite bhakti-yogi (one who practices bhakti-yoga, the supreme science of relationship with the Godhead as taught within the Vedic world) would see it as a waste of time in most cases to offer obsequies before the demigods, when one could instead have communion with Krishna - which would be seen parallel within Vampirism as the original blood that forged the universe. Within Vaisnavism, Krishna is considered to be the supreme being. He is the Supreme Personality of Godhead, and from his body emanates the entire universe. The Bhagavad-Gita actually says that several universes exist within the body of Krishna. When we, as those of an instinctual leaning begin to interpret the Bhagavad-Gita through Krishna representing our own self-god, we have a clear glimpse into the nature of the dark inner state of our beings beyond our own physical/mundane perception. In understanding this connection, it is important to know that the ethereal manifestation of our actions is not the origin of the actions themselves. When one tries to interpret ancient teachings into a modernized Occult train of thought, and then begins interpreting the higher self as an outer god (thinking that the truths of the self are products of the ego) then much confusion comes into play. Our treatise on the Vampiric nature of Vaisnavism is based upon VAMPIRISM, not anything else. Vampirism realistically in every sense is derived from Ancient Sumeria and Babylon. Before the Right and Left hand path came about, there was Vampirism. Before the Hellenic symbol of Satan, there was the Vampire as well. It is a base knowledge that should be understood that Vampirism is a more ancient path than what is largely popular today, thus the height of folly to systematically underestimate the nature of Vampirism through one's own obsessive mortal consciousness. We seek to return to the primal functioning of the self, to re-establish the lost link with what is Godhead and beyond.

Krishna (as the supersoul) can be seen as the existence of the Dark One. The Dark One is a term used within higher vampiric practice - designating the inner awareness, the original chaotic being and astral mind that manifests itself within the vampire's waking state. The Dark One within the Dark Realm is the first of three independently functioning parts of the Vampire's being. Within these three parts of being, there are three realities - each of these realities named for one of the three realms of being. In the outer reality of the Dark Realm (the first realm), the Dark One will have a visible form. This has been described as "a shadow being" within teachings of the SDS. Krishna is a designation of the Dark One's form within the outer reality of the Dark Realm. As the original chaotic being, he has been referred to in the Vedic texts as the Supersoul. The Supersoul is the part of the individuals being aligned with the universal being. This supersoul manifests (visually) within the Vaisnavite Cult as Sri Vishnu. Sri Vishnu most often manifests as a beautiful blue-colored male, with four arms. In his various hands he holds (among other things) flowers as well as a club for battling demons (more about the Vedic concept of 'demons' later on). Seeing the chaotic essence which birthed the individual as an archetype such as Krishna is an interpretation only. It is unto the levels of awareness and perception that one can perceive such things, one cannot fit a hurricane into a box. The truth of the Vampiric condition and awakened state exists in acting through the mandates of the divine inner self. One reaches power when there are no internal contradictions, one is best able to experience the Dark One by action - not by speculation.

There is a parallel between the visual manifestation of the Supersoul (within Vaisnavite Cults) and the visual manifestation of the outer reality of the vampire's astral mind (the true form hav-

ing no substance visible to trained eyes, being the original and pure astral state of the individual being). The vampiric teachings quoted here are those being gleaned from the teachings of Ancient Babylon. The most qualified organization concerning Vampirism that I have encountered that is based upon the original (earthly) manifestation of Vampirism within Sumeria, Babylon, and surrounding Ancient countries is the Society of the Dark Sun. Those who are interested in this group may inquire at their offices, for which I have given the address at the end of this article.

Let us now take a look at the Vaisnavites, the cult of the Hare Krishna. We can see the manifestation of Vampirism and the alchemical path, pursuing individual spiritual evolution - is the main purpose of the Hare Krishna. They sustain themselves through spiritual food, called prasadam. Prasadam is food that is first offered in front of the dieties. All dedicated Vaisnavites offer all of their food before the diety statues (the most common are those of Krishna and Radha, that are within the Temple themselves) or to an image of Krishna within their home. The places which the seed of Vaisnavism will most greatly fructify for most people, is the Vaisnavite temples or communities. These establishments are the same as monasteries within the Christian religion in many ways, however, they usually present a more interesting atmosphere for the arising Black Magickian/Vampire. Vaisnavism is a very old, and Ancient tradition. This tradition was revived by Lord Caitanya in Bengal during the 1500's. This is when the Sankirtan movement originated, Sankirtan is the chanting of the mantra (or called 'mahamantra' within the Sanskrit, literally 'great mantra') which is : Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. We should notice the eating of only food offered FIRST to Krishna within the Vaisnavite religion. It is taught within the Ancient texts of the Vedas that this food is cooked only for Krishna, and that the devotees may eat only the remnants of that food. The food literally becomes spiritualized, and injects the person who eats it into "Krishna Consciousness". We who are realized Vampires recognize this as a literal blood flow from the collective blood of the Vaisnavite cult, headed by the Vampire Narayana (there are several meanings to this statement), to the person who consumes the food. We who are vampires believe that blood is the conscious form behind all existence, this is the substance that we feed on and subsist our magical working upon, this is the stuff that causes Godhead in the first place. Physical blood substance to us is useful, but it is actually the result of the astral blood flowing out unto chaotic substance (causing material matter). From developing our actual astral senses and awareness, Vampires begin to actually partake of this spiritual sustenance directly. This is referred to briefly in many traditions, and is actually the 'secret art' of success in the evolutionary path. (A seemingly unrelated piece here, but useful in stressing my point concerning the very astral nature of blood feeding. Here from "Confessions of Aleistar Crowley" page 525 and 526, chapter 59 concerning Crowley's initiation into the Secret Chiefs of the Third Order). "Yet after, by a strong effort of will, I banished my sore throat and my surroundings, and went up into my Body of Light. Reached a room in which a cruciform table was spread, a naked man being nailed thereto. Many venerable men sat around, feasting on his living flesh and quaffing his hot blood. These (I was told) were the adepts, whom I might one day join. This I understood to mean that I should get the power of taking only spiritual nourishment - but probably it means much more than this."

The Sinister Lord Nrsimhadeva

In the song to Lord Nrsimhadeva (which is sung every morning in the Hare Krishna temples across the globe), the lionheaded humanoid form of Lord Krishna appears to the Demon Hiran-yakasipor to kill him. Demon is not seen within Hare Krishna as western people identify demons, but rather as ungodly persons who are ignorant and ignore the Vedic wisdom. So in this sense, we are talking about our everyday people. They are the ignorant who would hinder the enlightened. It is a significant step up on the ladder from Christianity even with some of the seemingly moralistic undertones of this cult. There is not really 'good' and 'evil' in the regular sense but rather 'wisdom' and 'ignorance' (or 'truth' and 'illusion'). In the Bhagavad-Gita, there is explicit explanations of the modes of material nature, the fact that material entanglement/confusion derives from being awestruck from the shimmering external potency of Krishna. This has significant links towards Vampirism. It is a truth within Vampirism that if the Vampire looses touch with it's inner chaotic nature, it's existence will disintegrate. Those who loose touch with their inner essence (The Dark One, Krishna) will surely be 'sacrifice' unto the consuming forces of the Causal world. The mortal is blinded to the functions of the astral realm, the experiences within their ethereal nature blind them to further awareness. Vampirism is scary, because it is based upon an action of creation itself. Separation and functioning in both realms, growing through imbuing the Vampire with blood essence, creating perpetual realities within the astral and ethereal states of consciousness. These things are products of the Dark One, the being in the pure blood abyss of the Vampire.

Bhagavad-Gita contains a mine of spiritual knowledge and should not be overlooked. When we begin to interpret Bhagavad-Gita according to it's Vampiric origin, we begin to see that a truth concerning the inner state in relation to the outer state is revealed. The poetic language and general thorough content of the Bhagavad-Gita provides much insight for the Vampire and a flawless creed for the religious. Here is an actual formula for entrance into the inner dark state from the Gita. "When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates (the material body), neither working nor causing harm to be done. The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, or does he create the fruits of action. All this is enacted by the modes of material nature. Nor does the Supreme Lord assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignornace which covers their real knowledge." The inner state, through force of blood and will, moves the ethereal nature into being. From that origin point comes the force that acts, yet the force in itself is not the active participant. Krishna as the inner state, is the 'director' of the activities of the vampire's material nature. Suspension of the physical activities, provides a gateway unto the powers of the astral. Silencing the endless flow of thoughts in the mind while in the physical states, strengthens the Vampire's desires and thusly strengthens in both the ethereal and astral natures in a reciprocating fashion, powered by the pure blood essence of the universe.

Krishna in his form of Nrsimhadeva, like other Sinister archetypes, possess a legend of wary caution surrounding dealings with this form. The vision which we most often see Nrsimhadeva in these days is his form of Ugra-Nrsimhadeva (ie: his violent form). Vaisnavites specifically identify Nrsimhadeva as the form of Krishna as 'the origin point' of the existence of sentient beings. It is quite interesting that the most violent form of Krishna also signifies his manifestation as the ori-

gin. A carving out the will from chaos births the conscious being. There is only one full sized diety statue of Nrsimhadeva that is known on this earth, which is located in Mayapur, India. During the first years of the International Society for Krishna Consciousness, the most organized and influential Vaisnavite cult, they searched throughout India to find someone to construct a statue of Nrsimhadeva in his violent form of Ugra-Nrsimhadeva. They finally found one person to do this.

According to the tradition of those who construct diety statues, the last part to be added to the statue is the eyes. The eyes are considered to actually hold the 'spirit' of the statue, and once the eyes are constructed in the statue, that physical substance is imbued with the energy of the God for which it has been constructed. The statue of Nrsimhadeva was constructed in a large shed behind the artist's residence. Finally, the statue was completed. The artist went to run some errands, and when he returned he was horrified to find that the entire shed had burned to the ground. But standing in the middle, amongst the smouldering ruins, was the grinning statue of Nrsimhadeva, which was unscathed. The artist quickly called up the Hare Krishna devotees and pleaded with them to please take the statue, it was disturbing him mentally and had destroyed his workshop.

Nrsimhadeva appears in particular more fierce than any of the other figures I know of within the Vedic cosmology. As an actual form of Krishna, there are many implications. Even the most fierce races of evil beings, those beings whose job is punishment of the humans (these are referred to as the "Yamas" and is led by Yamaraja, who is mentioned as being a great devotee of Krishna even though most all of his activities are gauged as 'sinful'), are unto Krishna. We come to an understanding of an implicit alchemical truth. Alchemy, is the art of 'transmutation', it is a process of evolution upon the self (the fact that the evolved creature influences his surroundings is secondary, a natural action). Connecting with this truth of the inner self is the purpose of the Vaisnavite and yogi (true yoga is much more than physical exercises, it is an ongoing science and function of those who practice it).

For one to digest the Teachings of Narayana in a practical and workable perspective, one must shift their own awareness and gather a higher awareness to perceive. Don't look once, don't look twice, look several times over anything that you may read or study. Not only that, you should also keep the teachings which have been revealed to you in your mind and apply and test them in real situations and through real experiences. Just like any ancient texts, the secrets remain closed for those who do not have ears to hear. Even some who think they hear, may be interpreting everything in a distorted sense. From this folly comes the endless product of religions and mystical paths, each as equally diluded as the other yet each reaching towards a common truth. There will always be those who are in mortal consciousness, for there must be food for the higher beings of the universe. The vampire should not be confused or blinded by the endless hunger of humanity, the time has come for you to rise as predator and cease to be prey. Affirm: I am a Vampire, I am God, and from that teaching begin to seek the alchemical truths. Master the control of the self, be adept at internal magick, and the path will lead towards mastery over other things.

Those who are interested in the contents of this article may feel free to correspond with the author. Please enclose a self addressed stamped envelope or sufficient postage for a reply to help offset costs. Emperor Norduk can be contacted at:

Tempel of Azagthoth
P.O. Box 4932
Cary, NC 27519-4932
USA

Society of the Dark Sun can be contacted at:

Society of the Dark Sun
PO Box 2555
Richmond, VA
23218-2555

THE SINISTER CREED

(From the Black Book of Satan I)

1. Satan in particular and the Dark Gods in general are a means to self-fulfillment and self-understanding.
2. Only by journeying through the darkness within us and without can we attain self-divinity and thus fulfil the potentiality of our existence.
3. Our rites, ceremonies and practices are all life-affirming, and show us the ecstasy of existence and the self-overcoming of the true Adept.
4. We are feared because we defy and seek to know and thus understand. We rejoice in living: in all its pleasures but most particularly in its possibilities. We thus extend the frontiers of evolution while others sleep or cry.
5. We detest all that enervates and would rather die than submit to anyone or anything - this pride is the pride of Satan, and Satan is a symbol of our defiance and a sign of our life-enhancing energy. Others see our way of living and our way of dying and are afraid.
6. When we hate we hate openly and with arrogance, and when we love, we love with a passion to match this arrogance: always mindful never to love anyone so much that we cannot see them die, for death is a natural changing of energies.
7. We prepare - through our magick and our ways of living - for the Age of Fire (the Aeon of the Dark Gods) which is to come, when we elitist few shall reach out toward the stars and the galaxies and the new challenges they will bring.
8. Our way is difficult and dangerous and is for the few who can truly defy the matrix of illusions - of 'good' and 'evil' - that stifle the potentiality of our being.
9. What does not kill us, makes us stronger.